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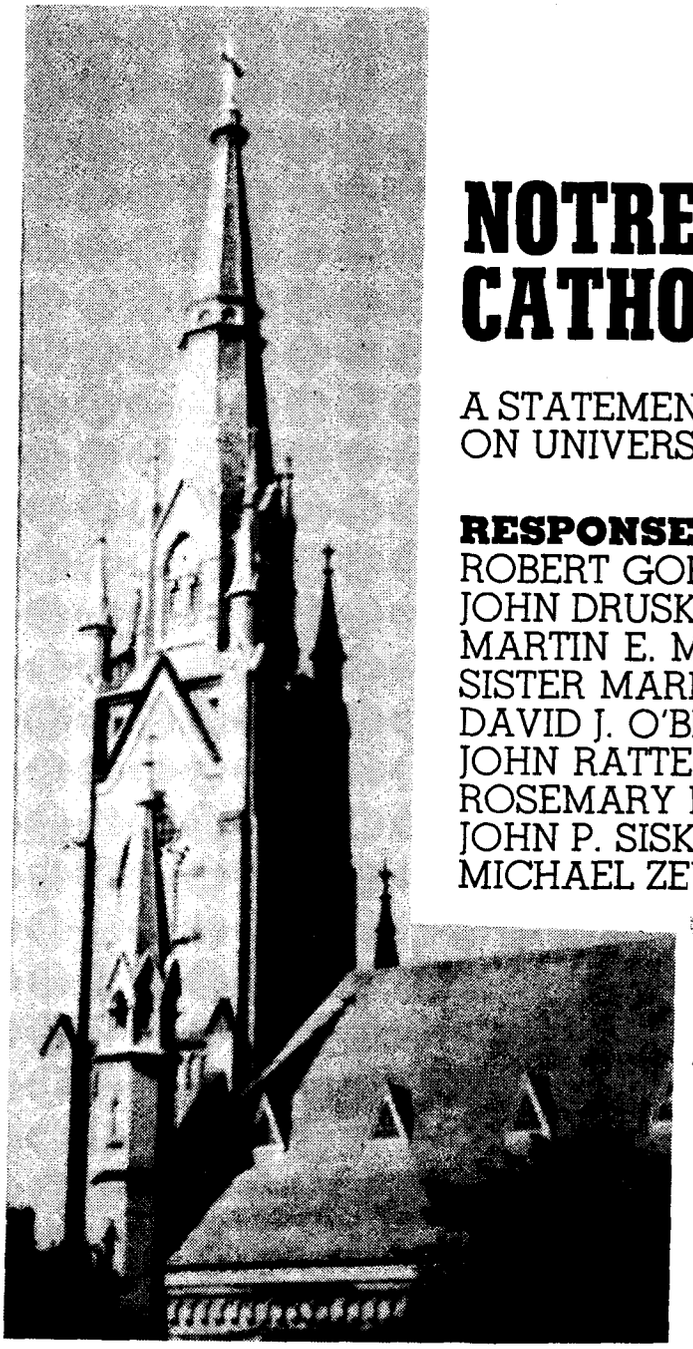

NOTRE DAME'S CATHOLIC CHARACTER

A STATEMENT BY THE COMMITTEE ON UNIVERSITY PRIORITIES

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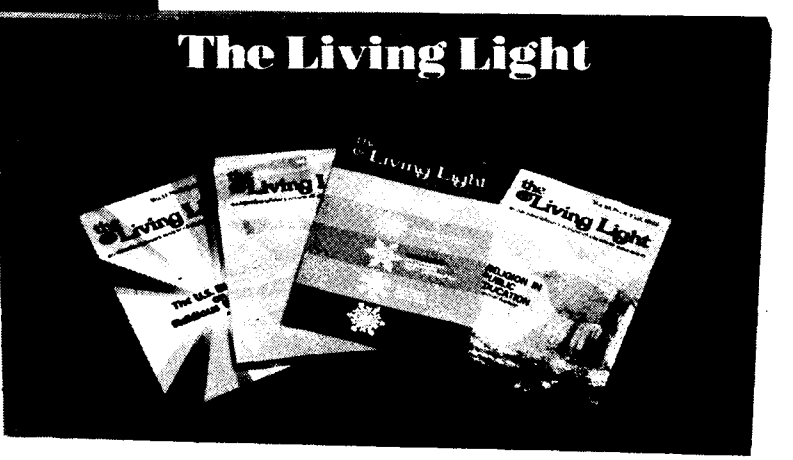

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NEWS & VIEWS

Guerrilla-Priest Dies

The Spanish priest who emerged as the "brains" of the guerrilla movement in Colombia [*Commonweal,* 1/18/74], and as a successor of sorts to Father Camilo Torres, is dead. Father Domingo Lain, like Camilo, met his fate at the hands of Colombian army troops. He died in a gun battle on Feb. 20, almost eight years to the day after Torres was killed by soldiers. The identification was completed and an official army report issued at the end of February.

Father Lain, 34, arrived in Colombia in 1967, and labored for three years as a worker-priest in the factories of Bogota and Cartagena. He then became pastor of the parish of Barrio Meizen, one of the poorest slum areas on the southern end of Bogota. A month later the government expelled him on charges of subversion. He slipped back into Colombia in 1970 and joined the Army of National Liberation (ELN), where he quickly assumed a leadership role.

On Feb. 15, 1970, the fourth anniversary of Camilo Torres' death, Father Lain wrote an open letter to the Colombian people explaining why he had joined the guerrillas:

"In making public this decision, I renew the irrevocable commitment I made upon my ordination as a priest, of consecration and fidelity to the poor and the oppressed, and of oneness with them in their struggle to liberate them from all slavery. I believe that my true priestly consecration begins now.

"Faced with the reactionary and oppressive violence which characterizes the system that exists in Colombia and throughout Latin America today, there is no alternative other than revolutionary, liberating violence. I have taken the path of armed struggle for this reason.

"Violence has no religious creed. It is neither atheistic nor Christian. It is rather the result of economic, historical and sociological laws in the formation and development of societies. . . . It is, therefore, a right of the oppressed and exploited in order to overcome the conditions forced upon them.

"I cannot fail to denounce the brutality and injustice of the Colombian regime which maintains itself solely through violence and intimidation in order to keep the majority of the the population subjected to the greatest misery and most inhuman exploitation.

"I also unmask the Church as an accomplice to this—the defender and strongest support of this regime, abusing in this way the hold she still maintains upon the conscience of vast sections of the proletarian masses—a Church which condemns violence and rebellion on the part of the poor while condoning and co-existing with the violence and repression exercised by the rich, exploiting classes."

The death of Father Lain leaves the Colombian guerrilla movement, on the wane since the slaying of Camilo, nearly devastated. Nevertheless, observers expect that Camilo, and now Lain, will still have a strong influence in the national elections slated for April 21.

Camilo popularized abstention from voting as a form of political protest in Colombia, and this year it is projected that as many as nine million eligible voters—half the voters of the country—will take what they presume would have been his lead and abstain in protest against the social and political structure of the country.

Tom Lindsay/LNS

Still in Bondage

The possibility of the Anglican Church of England gaining control over the appointment of its own bishops [*Commonweal,* 3/29/74] has been broached by *The Times* of London in conjunction with the recent resignation of Archbishop of Canterbury, Michael Ramsey. Those looking for quick developments are certain to find the paper's assessment disappointing.

The Church doesn't have a prayer of a chance for change in the Canterbury nominations and elections, wrote religious affairs correspondent Clifford Longley. Parliament will decide. "The established process has been set in motion," Longley noted. "It has been recognized by Church leaders that, whether they like it or not, it is too late to do anything about it. . . ."

Longley commented that Prime Minister Wilson "is thought to be looking for a steady and reassuring choice as part of his style of moderation." Longley's guess as the man to be recommended to the Queen for the Canterbury post: Archbishop Coggan of York.

The decision is due before Nov. 15, Ramsey's retirement date.

The Vanishing Priest

Michael M. Winter assesses the clergy situation in England and Wales in *The Tablet*:

"It is notoriously difficult to decide how many priests we need in parishes. It is rather like the question of the pupil-teacher ratio, which is perhaps workable at 30:1. If a similar yardstick were applied to the parochial clergy one might hazard a guess that one priest could cope with 150 practicing Catholics and 300 lapsed. On that basis we in England are far below the point of adequate care. We keep going by a variety of short-term expedients, such as priests saying three Masses each Sunday, and borrowing religious as supply priests, yet such improvisations are unsatisfactory.

"Is there any way of telling whether the situation will improve or get worse? For this we must study the age structure. In the report *Co-Responsibility and the Clergy,* Appendix C publishes the dates of birth of all priests at work in England and Wales at the end of 1972. Any amateur mathematician can make himself a graph of the table, and the result is staggering: the clergy are plunging toward extinction. The most numerous group comprised those born in 1909 who had 142 priests aged 63. By contrast those born in 1948 (then aged 24) totaled only 28 priests."

Odds and Ends

—Suggestion from *Washington Post* letter-writer Laura Somers: "Hereafter, when Richard Nixon is about to go on the air, it seems only fitting that he should be heralded: 'Ladies and gentlemen, the Presidency of the United States.' "

—Comment from *Times*-man Seymour Hersh in connection with the narrowing of White House confidant John Wilson's legal representation from Ehrlichman and Haldeman both to Haldeman alone: no one could or would explain "why, if a separation of counsel, was necessary, it was decided that Mr. Ehrlichman and not Mr. Haldeman would be the one to go looking for new representation."

—Signature of Exxon senior vice president on note accompanying brochure disputing charges that "the oil industry has contrived the present energy crisis": W. T. Slick, Jr.

JOHN DEEDY

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CORRESPONDENCE

Vatican and Israel

Washington, D.C.

To the Editors: In his article "The Vatican and Israel" [Mar. 8] your Rome correspondent Mr. ten Kortenaar clearly implied, if he did not actually state, that Pope Paul VI and the Vatican have called and continue to call for the internationalization of Jerusalem. He presented no documentary support for this contention. A good reason for this is that none exists. Since the Six Day War of 1967 no public statement of Pope Paul or of any official department of the Vatican (excluding Mr. Alessandrini's various interpretations) has been made which asks for internationalization of the city. On the other hand, Pope Paul has frequently expressed his desire for some form of international guarantees assuring free access to the holy places and preserving religious rights generally, a solution that obviously stops short of the older plan of internationalization proposed by the United Nations and Pius XII.

(REV.) EDWARD H. FLANNERY
Executive Secretary
Secretariat for Catholic-Jewish Relations

New York, N.Y.

To the Editors: Henry ten Kortenaar's timely article [Mar. 8] reminds us that the Vatican never protested when, in 1948, the Arabs shelled Jerusalem—mainly Jewish at the time—and killed and starved men, women and children, nor when Jordan having annexed the West Bank and Jerusalem against a UN decision, not only forbade the Jews to come to the Western Wall or to any of their shrines, but also forbade Israeli Moslems to visit their own holy places, and Saudi Arabia would not let them come to Mecca. The Vatican never protested the destruction of every synagogue—one excepted—in Jerusalem, nor the desecration of Jewish cemeteries.

(Continued on page 173)

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CAMPAIGN DOLLARS

Over $14 million is already available for the next election campaign by members of the House and the Senate, according to a study recently released by Common Cause. Of this total, $11.6 million is set aside in committees formed by special interest groups, such as labor unions, business organizations and medical associations. The largest single amount in the total is $1.4 million at the disposal of the Associated Milk Producers, Inc., already under investigation for its activities in previous campaigns. A look at the political activities of that organization illustrates how badly the nation needs a reform in its methods of campaign financing.

The biggest headlines created by the milk lobbyists involved President Nixon's campaign for reelection. In 1969 the milk producers sent $100,000 —in cash, of course—to Herbert Kalmbach, the President's personal lawyer and fund-raiser. The payment was far in excess of the legal limit and was accordingly concealed on the books as a series of payments to various individuals "for professional services." But that was only the beginning. Before it was all over, the milk producers contributed over half a million dollars to the Nixon campaign. A sizable sum, it must be said, but the stakes were high; in 1971 Mr. Nixon reversed a decision by the Agriculture Department and raised milk price supports—at a cost to the consumer of from $500 to $700 million the next year alone.

But Mr. Nixon was not the only beneficiary to skim this cream. When in 1968 it was thought that Lyndon Johnson would run again, the milk lobbyists laid out $90,000 on an illustrated book containing the text of various of LBJ's speeches. Similarly, the milk producers contributed heavily to Hubert Humphrey's Presidential bid and to his later Senatorial campaign. One thing about the milk lobbyists, obviously; they are nicely bipartisan, distributing their favors among Democrats and Republicans alike, as they also do between House and Senate. The milkmen are not alone, of course, in trying to win favors from public officials through campaign contributions; they simply provide an outstanding example at the moment. In fact, though, they have plenty of company. With debate on public health insurance looming ahead, for instance, the American Medical Association has in hand

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a sum amounting to almost $1 million in readiness for the next campaign.

An alternative to this kind of election financing already exists, of course: the increasingly prominent role played in politics by wealthy men from Rockefeller down who can afford to finance their own campaigns with little or no outside help. However, even though turning this democracy into a plutocracy might avoid having various industries and special interests own individual Senators or Representatives—or a piece of a President—it really is not much of an improvement. What should be done instead is prompt enactment of the legislation on the public financing of campaigns which is now deadlocked in the Senate. The whole point of this legislation is to reduce sharply the size and importance of private contributions by supplying a form of public financing as an alternative. Presidential and Congressional primaries, for example, would be financed by matching grants. Thus a Presidential aspirant would have to raise $250,000 in private contributions of $250 or less before receiving the same amount in public funds; this provision would guarantee that only serious contenders were involved. The overall limit for each candidate in the primaries would be $16 million, half private and half public, and the same principle would apply on a lower level to House and Senate primaries. In general elections, there would be no matching principle; candidates could finance their campaigns by public or private funds or any mixture of the two, provided they stayed under the specified ceiling on campaign spending.

No one claims that public financing according to this formula will solve all problems of campaign reform, but it would be a giant step, putting an end to the present strong dependence on groups like the milk producers. Nonetheless, or perhaps because of this fact, the proposal has heavy opposition, led by Senator James Allen, Democrat of Alabama and Governor Wallace's spokesman in the Senate. His opposition is shared by a bipartisan group in the House, many members of which are reportedly reluctant to see their potential opponents get public financing. Yet if ever there was a time when such legislation should have a chance, it is now in the wake of Watergate.

If the measure to reform campaign spending survives through the Senate and the House, President Nixon threatens to veto it. Public financing of elections, he said, is "taxation without representation." As is so often the case with Mr. Nixon's statements, this is the exact opposite of the truth. In reality, legislators too heavily dependent for campaign funds on special interests cannot be said to represent their general constituency fairly. What kind of representation was involved in Mr. Nixon's decision on milk supports that cost the American public upward of half a billion dollars in one year alone? In point of fact, public financing of campaign spending would make sure that no one owns public officials unless that be said of the people who elected them. President Nixon to the contrary, it is hard to think of anything wrong with that.

COMING: Ronald Christ writing on Nicaraguan poet Ernesto Cardenal and translating three of his poems.

THE MEZEY CASE

POT AND ACADEMIC FREEDOM

In the Byzantine world of higher education in California, Fresno State College (now a California State University) has had more than its share of trouble. There was the firing of Black and Chicano professors; a blatant housecleaning of liberals; the physical removal of a department chairman by armed campus police [*Commonweal,* April 16, 1971]. All of this turmoil has made conservative Fresno State, if not a household word, at least an occasional news item.

When Fresno State sought its fourth president in the peaceful days of the mid-1960s, it selected Dr. Frederick W. Ness, whose credentials were impeccable. A Ph.D. in English from Yale, Ness had been executive vice-president of Hofstra University, vice-president and dean of Long Island University, and academic vice-president of Dickinson College.

Furthermore, Ness *looked* like a college president—an erect and confident man who was just the sort to greet wealthy alumni and to speak to Rotary clubs. He even smoked a pipe.

The flirtation between Ness and the college ended in 1967 in what has become known as The Mezey Case. Robert Mezey was an Assistant Professor of English, and the subject of controversy from the beginning of his appointment. As some saw it, Mezey's track record before coming to Fresno was not enviable. At Memphis State University, he was fired by his own department chairman for teaching William Faulkner (presumably

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on the Memphis Index) and for professing the nefarious doctrine of evolution through Loren Eiseley's *The Immense Journey*. At Western Reserve University, he was relieved of teaching duties for using Henry Miller's *Tropic of Cancer* in a freshman English class. In 1965, Franklin and Marshall College dismissed him for making anti-Vietnam war statements and for publicly opposing the draft laws. In short, as one professor put it, Mezey was "a college public relations officer's nightmare."

But he was also a talented poet. In 1960, his first volume, *The Lovemaker,* won the Lamont Poetry Award from the American Academy of Poets. Mezey continued to publish highly acclaimed books of poetry, including an Oxford edition of his collected poems, and to publish in prestigious journals.

In November of 1967, Mezey was invited to participate in a campus discussion on the subject of marijuana—a "Panel on Pot." Appearing with Mezey were representatives from the college (a psychologist and one student) and from the community (the district attorney, the public defender, and a captain from the sheriff's office). During the discussion, Mezey made the following statement:

> I'm not urging the use of marijuana. I don't think it's a big deal, or a status symbol. If you've tried it and you like it, use it; it won't hurt you. If you haven't tried it and you don't want to, that's fine too.

Today the remarks seem harmless, but in 1967 Mezey became Fresno's first choice for lynching. Letters poured into Ness' office and into the local newspapers (the press clippings alone eventually weighed more than three pounds). The PTA, the North Fresno Rotary Club, the Fresno Council on Juvenile Problems all urged Mezey's immediate dismissal. A judge of the Fresno Superior Court even wrote to Ness urging him to remove Mezey as "one who is unfit to occupy the teaching profession." On the campus, three professors circulated a petition charging Mezey with unprofessional conduct.

But dropping Mezey was no easy task. The college's procedures required evaluations and recommendations at all academic levels. Both his department and the Dean of his school had already recommended retention. For Ness to terminate Mezey, he had to negate all the democratic decision-making of the college.

In February, 1968, Ness sent Mezey a curt dismissal, stating no reasons for termination. Mezey took his case to a grievance panel of college faculty, which voted for reinstatement. Ness refused to accept the recommendation—again stating no reasons. Mezey finally took his grievance to the courts, where it remains today.

Ness is currently employed in Washington, D.C. (he resigned from the presidency under the pressure of a later incident) and has never returned to participate in any of Mezey's complicated legalities. Statements taken from him in Washington, however, now make clear what mental gymnastics he went through in Mezey's dismissal.

Ness received "material" concerning Mezey on the 19th of February, he claimed, ten days before reaching his decision. According to Ness, he discovered "red flags" in the information before him. Letters of recommendation were addressed simply "To Whom It May Concern" and not directly to the college. And Mezey had taught at many places for only short periods. Ness felt obliged, he said, "to investigate what this meant." The English Department's evaluation of Mezey was described by Ness as a "serious questioning of a professional dedication to teaching." But what really clinched his decision was a two-hour discussion Ness had with Mezey the day before the termination. He asked Mezey "point-blank" whether he would be willing to see Fresno State "ground to a halt" to achieve some radical objective. Mezey, Ness recalled, gave an unequivocal "yes."

But Ness' "reconstruction" of events seems puzzling when put alongside other legal evidence. Why was Ness disturbed by Mezey's previous employment record? The administration must surely have looked at it before hiring such a controversial figure.

Ness expressed doubt about the authenticity of the "To Whom It May Concern" letters. Yet if they were forgeries, the matter must not have been serious, for Ness did not investigate them. Ness blamed the English Department, moreover, for not drawing his attention to the letters. But when asked whether the Department had submitted *all* letters at the time of Mezey's proposed hiring, Ness replied that it had.

The third "red flag," Mezey's transience, should have been clear to a former English professor. Poets are occupationally transient, and it is not uncommon for writers to take short appointments. And it also should have been clear what the college was getting: Mezey was a gadfly to every administrator that had ever hired him.

All of Ness' "red flags," in fact, appear to be red herrings. The English Department evaluation that so deeply concerned the president? The dean of Mezey's school called it a most "thorough and responsible investigation." Mezey's "unqualified" desire to bring Fresno State to a halt? Ness is the only one of four at that meeting who remembered the answer in that way.

The simple truth of the matter, lying in the jungles of legal complexity that Mezey had wandered, is that he was terminated for his public statements. Under pressure from a conservative community and a group of radical right-wing faculty, Ness violated all rules of academic governance (which, incidentally, he helped to write) in order to placate them. Even after Mezey's lawsuit was filed, the local American Legion attempted to intervene in the trial court. If Mezey were allowed to return to his teaching, they claimed, it would "possibly retard" their children.

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But if anything has been retarded in Fresno, it is the growth of academic freedom in institutions like Fresno State. The judge in Mezey's intitial court hearing held that Mezey *was* legitimately fired for his public statements, thus making it clearly a case involving academic freedom of speech. If the ruling is upheld in the higher courts, any professor in the nation could be terminated for a public statement that a college administration deemed "damaging." The Mezey Case was Fresno's Watergate, the first of a series of dishonesties that has left Fresno State where it is today—struggling to get back to where it was six years ago. KENNETH SEIB

(Kenneth Seib is himself a member of the English Department at California State University, Fresno.)

WASHINGTON REPORT

THE SOUND OF FOOTSTEPS

The President's formative years were spent in the 1920s, his critics wryly point out, and, therefore, it should be understood, if not excused, why he took his political clues from the Chief Executives of that decade:

the morals of Warren Harding
the warmth of Calvin Coolidge
and the economic touch of Herbert Hoover.

There has been recently noted a somewhat more perceptible threatening tone toward the President on the part of both Republicans and Democrats within the House of Representatives and, specifically, within the Judiciary Committee itself. And, obviously, the President himself hears these ominous notes.

Having politically prospered over the years by appearing as the persecuted, misunderstood man of affairs, the President is now doing what he does best in his own distinctive fashion. He is campaigning—not this time for elective office, but to thwart impeachment proceedings.

Richard Nixon is not known for sharing confidences, so it is not clear whether he is campaigning primarily to avoid articles of impeachment from being brought for approval to the full 435-member House by its 37-member Judiciary Committee (21 Democrats and 16 Republicans). Or to avoid a majority vote for impeachment by the House itself (246 Democrats; 187 Republicans; 2 vacancies). Or, to avoid upholding of the impeachment articles by the 100-member Senate (57 Democrats, 42 Republicans and 1 Unaffiliated, Byrd of Virginia).

The numbers cited are not without importance, because both the President and the House have adopted what may be characterized as a "strategy of numbers."

There is reason to believe that indisputably conservative Republicans on the Judiciary Committee have been persuaded that the Watergate scandals implicate the President—as a minimum, his grossly faulty judgment of human beings because 26 of his associates currently stand indicted, including two former Cabinet members and two former principal assistants of his. The President's involvement may even be greater in a manner not made clear by the sequestered testimony and other evidence now in the hands of the staff of the Judiciary Committee and Special Prosecutor Leon Jaworski.

Politically, however, these conservative Republicans confront a problem. In their Congressional Districts live a sizable number of die-hard Nixon supporters. If, for example, only one or two conservative Republicans on the Judiciary Committee, such as Representative Hutchinson, the most senior, and Smith of New York, vote to bring impeachment articles before the full House, then each risks being assaulted by Nixonites back home. But, to carry out a scenario further, if Hutchinson and Smith each can say to his aroused Nixon constituency back home that other conservative party members on the Committee, such as Representatives McClory and Railsback, both of Illinois, Hogan of Maryland, Dennis of Indiana, Maraziti of New Jersey, etc., also voted in favor of approving impeachment articles, then there has been erected a political shelter within which Hutchinson, Smith and like-minded colleagues may stand. Correspondingly if the Judiciary Committee reports favorably impeachment articles, a similar strategy of numbers could be devised, apparently is being devised, within the full House. Then, to continue with the scenario, the House may vote overwhelmingly, e.g. 350 to 85, to impeach. House members, burdened with two-year terms and this year being an election year, they will have thrown the hot issue to the Senate. Thereupon they inform their constituents that "all we did" was to bring something to an indictment—"an intermediate action"—against the President and that it is now the Constitutional responsibility of the Senate to act definitively; i.e., acquit or convict. Such a scenario has great appeal to House members, who dislike the lordly Senate. It would be a form of Constitutional revenge against the Senate which House members contend is unjustly endowed with greater prestige and privilege by press, political scientists and the populace at-large.

On his part, the President, too, is playing his version of safety-in-numbers. Not majoritarian numbers, simply one-third plus one of the 100 Senators or 34 at most needed to defeat a motion to convict him of one or more articles of impeachment. (The Constitution states that to convict two-thirds of those *present and voting,*

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not a Constitutional two-thirds, is required. Therefore, the number conceivably, should death, physical impairment or cowardice create an absence, could be fewer than 34 to thwart conviction.) The President's campaign —or, at least, known portions of it—primarily centers not on the House or its Judiciary Committee, but in the Senate, the ultimate judge, and in sections of the nation where die-hard supporters presumably live. In this connection, he traveled to Houston to identify himself as a conservative before the National Association of Broadcasters and also spoke to employees of the Space Center there. He traveled to the Grand Ole Opry in Nashville to corral the country-music vote. He has recently spoken to a major veterans' group in Washington. (However, Vietnam veterans gathering in Washington on the last days of March were able to see only an aide). He is certain to show in Ohio, perhaps Indianapolis, or a place like Augusta, where the Masters Golf Tournament will be held, and where he could toast Bobby Jones' memory.

The politics of impeachment, as practiced by the President, is evident in the Congress. As the impeachment screws began to be felt, the President, reversing himself, abandoned a national land-use bill he had supported, that had passed the Senate and the House Interior Committee. A Congressional ally in this effort seems to have been a die-hard Nixon supporter, Representative Steiger of Arizona, who worked to have the Rules Committee, the legislative traffic-cop of the House, shelve the bill, although by a divided vote, Representative Udall of Arizona is working to revive it.

Earlier this year, the President backed off an intended appointment of Paul Nitze to be Assistant Secretary of Defense (for international security affairs) because of Senator Goldwater's opposition. He has correspondingly aligned himself publicly with hard-core anti-school busing proponents to support an amendment by Representative Esch of Michigan that would permit reopening of suits settled as far back as 1954 and would further require the Attorney-General to assist in such reopenings. The amendment was adopted by the full House in late March, as was an amendment to forbid expenditure of federal funds even for court-ordered transportation.

The President shows every sign of appealing to the worst social instincts that reside within us—a characteristic of his campaigns for election to the House a quarter-century ago, subsequently the Senate, and successively the Vice-Presidency and the Presidency.

Predictably, he and his allies will launch a fresh effort against the "unfairness" of the press. In this argument, there is some merit because the Washington press corps is inclined to hound a major event to or beyond acceptable limits—and to either place haloes or the hangman's noose upon public figures. The *Washington Post* has

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D. F. PETTEYS

THE SCRIVENER

Thinking, poor Bartleby, of you the scruffy saint
of brick and ginger nut and ink,
sustaining for a while the weight of solid odds
against you, fixed firmly in the truss
of circumstance—all the precedents and rulings
rooted like a vine, twisting tendrils
turning, mounting up the wall that blotted out
the sun from where you copied documents
behind the bricks containing nothing but themselves,
each of them aligned with its fellows
sustained by mortar and accumulated weight
while you copied in a neat hand
without blot or error the signed attested documents,
copying decrees of long dead gentlemen
in robes—one wonders what, if anything,
you ever made of them? Drifting from one office
to another (each of them part of the same prison)
until you found your window fronting on eternity,
the essential brick more permanent than paper,
more indelible than all the ink that stained
your soul until you gagged, refusing it. . . .

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shown excessive zeal in reaching into grand-jury proceedings to ferret out matters that should be kept confidential. Mr. Jaworski, the Special Prosecutor, Rep. Rodino, chairman of the House Judiciary Committee, and members of the special committee investigating the Watergate Scandals have appeared on television repeatedly to argue their case. Newsmen recently had a birthday party for Judge Sirica, whose conventional juridical outlook was offended by the deceits and outlandish tales told by defendants in the burglary of the Democratic National Committee headquarters in the Watergate Apartments. A lawyer played a Watergate tape at a party. Etc. Even those disposed to believing in the President's complicity in "Watergate" are offended on the grounds that there comes a time in such a momentous episode that it may be argued rightly that the President, whatever his presumed transgressions, is more equal than others in being afforded the right of suspended judgment and fair hearing and fair trial. Some of these persons, very much in the center of investigating the scandalous affair, believe that the undertaking to determine if there is any Presidential responsibility should be conducted "more in sadness than in anger."

Richard Rovere, recently writing in *The New Yorker* magazine, senses a surliness in the atmosphere here in Washington. Unfortunately, an air of gaiety seems to be a more prevalent mood, whatever that found in the Oval Room of the White House. SISYPHUS

ROMA REVERSED

MICHAEL NOVAK

Just where you look for something, it isn't. Life is ignorant of logic—loves a logic of its own.

Love is supposed to be transporting; it turns out, instead, to be steady. You pitch your life to "realism," only to discover days that are ecstatic, astonishing.

Freedom, you imagine, is doing what you please. It turns out, instead, to require endurance of hatred and opposition; to demand swift and painful decisions, from which no appeal is possible.

"Will women change power? Or will power change women?" As if liberation did not entail the ambiguities of power.

Where, then, would you look for the perfect city of human life, reflection of justice, wisdom, intelligence, and grace?

No institution in the world is easier to criticize than the Church of Rome, to a chorus of nodding heads. What more obvious symbol have we of medievalism, darkness, mediocrity, corruption, venality?

When liberals desire a symbol for illiberalism; when women want a symbol for oppression; when scholars seek a symbol for obscurantism; when playwrights construct a symbol for philistinism; when populists require a symbol for opulence; when populationists desire a symbol for obdurate stupidity—there stands Mother Church, open to a thousand arrows. *Penthouse* attacks her chastity, *Ms*, her chauvinism.

Sometimes I imagine myself Jewish. The Catholic Church, I then perceive (eating the "flesh" of God; three Gods; souls; celibacy . . .), must seem the most incongruous and ugly of institutions. Such beliefs! Such practices!

Sometimes I imagine myself an atheist. I read Feuerbach, Freud, Russell, Ayer with a head nodding in agreement.

Sometimes I imagine myself in the shoes of Charles Davis, or John Cogley, or countless other friends or acquaintances who, in one form or another, drift away, turn away, or find a better path.

Why am I not like them? A pull like gravity holds onto me; I do not wholly understand and, whatever it is, perhaps it tells against me. I only know that, as year passes into year, I find myself more Catholic than the year before. I do not often go to church; yet when I do, I go with joy. (Exclude, though, the misery of sermons. If only the Eucharist did not include the Word! God made bread is not so humiliating as God made sentimental speech.)

The banality of the Catholic parish—its ordinariness, boredom, bad taste, inertial force of habit—is its coercive splendor: ashen embers that explode; plough that makes the soil shine. The parish priest whose arrogance hides his insecurity, the impossibility of his role.

Institutional evils the Church carries with her—dishonesty, oppression, greed, indifference and worse. True image of the human race. No false promise in her conduct.

Is any sport easier than to mock the Catholic Church, especially in the United States? Imagination has too little purchase; great buildings here, great works of art, homes, monuments, memories, are almost always Protestant, not Catholic. The tilt of English culture is against her, almost every modern movement defines itself by opposition to her. The formulae in which her doctrines are encased are, like certain dictionary modes of speech, archaic. The procedures of her thinkers and her officers are less divine than simply of another century, another place. The intellectual apparatus cracks.

Norman O. Brown remarked once that there is wisdom in noticing what *Roma* spells, reversed.

Resurrection and death; salvation and corporeal flesh; love and Rome.

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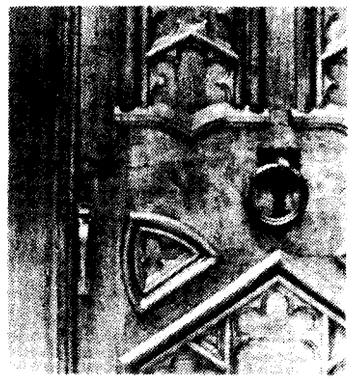
NOTRE DAME'S CATHOLIC CHARACTER



In September of 1972 Father Theodore M. Hesburgh, C.S.C., President of the University of Notre Dame, appointed a Committee on University Priorities to look at where Notre Dame is, where it wants to go, and how it might get to that point. Chairman of the Committee was Father James T. Burtchaell, C.S.C., Provost of the University. Included in the output of the Committee was a statement on the Catholic character of the University, a statement which was subsequently transmitted to the trustees with the rest of the Committee's analysis and which was published in Notre Dame Magazine *for December 1973. Because of the importance of the topic, that statement is reproduced below in its entirety, followed by comments from a variety of men and women in the academic world.* THE EDITORS

Every university is on pilgrimage, in search of wisdom through learning and study. Pilgrims, being human, have their different and distinctive paths to follow, though bound for a common shrine. At Notre Dame we make our way through the land of Christian belief.

There are so many necessary features to excellent scholarship, and we cannot choose to excel in some and not in others. Yet we willingly stand also in a religious tradition, and if this commitment is not steadfastly fulfilled, nothing else we do will be at its best. The University's highest and also its most distinctive priority is to understand and to adhere to its evolving Catholic character. To survive without its unique place in the minds of believers, and without its Catholic witness in the larger pluralistic society, would be not to survive as Notre Dame. Even if all other Christian universities were to forfeit their religious character (as many formerly Christian universities have done), we affirm that Notre Dame must continue to be a Catholic university.

Because a university is a place of study and scholarship, our Catholic commitment is primarily intellectual. Distinctive of the scholarly quest of this community of Catholics would be: an exploration of the consequences of faith in Jesus Christ, a high value placed upon the age-long tradition of Catholic learning and the open teaching and moral witness of the Christian heritage. All three facets are brightened by the light of those who meet here to learn about man, his world, and his endeavors in an environment of faith.

Exploration. The sustaining of scholarly inquiry requires more than intellectual freedom. It needs that untrammeled curiosity of the mind that can take advantage of this freedom. An environment of faith at a university should draw forth that wonderment of the mind, past the barriers of narrow vision or slothful study, so that the arduous work of higher learning is accomplished with enthusiasm. To understand how wide and deep are the issues of the spirit is one of the proclaimed fruits of our religion.

Theology should permeate much of what is studied here. The central questions in many disciplines, as they pertain to human action, are made whole by their consideration in the light of theological values. And this concern for the values of man before God occurs in every learning opportunity afforded by Notre Dame: in residence hall life as in the classroom or library.

Preservation. We believe care should be taken to assure that whatever in Christianity is worthy of study

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may be studied at Notre Dame, especially what is best and most intellectually challenging in a robust Catholic tradition. This purposeful preservation of the Catholic interests of the University will need the continued guidance and support of the Congregation of Holy Cross.

To study the Catholic tradition is to study an institution constantly at odds with its own ideals. At every stage it presents a history wherein inadequate outcomes suggest more challenging beliefs. These are the paradoxes that make the faith in Christ such a haunting intellectual stimulant, and they should always be part of the mind's occupation at Notre Dame.

Communication. Scholars here—as individuals and as a community with a common cause—must teach what they know to be true and proclaim to an often uncaring world what they know to be good. Values which emerge from the life and lessons of Jesus Christ should have room here to intensify the value of literature, of the arts, of the professional traditions studied by Notre Dame students. In an era of intellectual nonchalance there should be voices here—chorused when possible—that challenge as prophets do, and even sting. In the light of faith the truth is best seen as a moral need, and its study as a moral duty. The honesty and scientific rigor that study requires are virtues as much in a church as in an academy.

Our Catholic character should, as we say, have its first impress upon our intellectual work. But it should also permeate—in a way we could hardly describe as secondary—the community of learners. The life in our residence halls, and the interchanges between faculty, students, administrators and alumni must not give the lie to the faith which is false if not verified by love.

We recommend:

That the University continue its traditional commitment to freedom of inquiry and thought. The Catholic university should be especially open to all truth and to every human insight, more even, than other universities. Belief should widen our purview rather than restrict it, and we should cherish the humane achievement of justice, not only among our own, but also in a world too prone to forget the source and basis for justice.

That the University have a faculty and a student affairs staff among whom committed Catholics predominate. If the University is to have a Catholic character, it is obvious that all who play a role in recruitment should exercise care to attract and appoint from among the most competent teachers, scholars and scientists available those who are articulate believers: brilliant scholar-teachers who respect Christ in man and who are committed as He was to service and sacrifice. Also, they should be aware of the numerous scholars who, while not sharing either the Catholic tradition or the Christian faith, abide here because they lead lives of inquiry which include a sensitivity to and respect for the commitment to investigate the moral realm. Of such intellectual comrades who live in and by the spirit of Notre Dame and respect her heritage and tradition, we have much need. They add essential meaning to our striving to be Catholic.

That the University continue to sustain an increasingly competent Department of Theology. Learning defies departmental borders, and every department impinges upon the inquiries of others. But our tradition makes the excellence of this one department singularly imperative.

That appointment to the faculty and staff continue to be offered by preference to competent members of the Congregation of Holy Cross, whose contribution to the University is a special guarantee of its Catholic character. In return, we hope that those who guide the studies of young members of the Congregation will give emphasis to the educational and pastoral needs of the University.

Responses to the Statement

ROBERT GORHAM DAVIS

Robert Gorham Davis is a member of the Dept. of English and Comparative Literature, Columbia University.

In its present appalling spiritual and cultural condition, the United States gets precious little help from its universities. Officially most of them feel compelled to declare their teaching "value-free" or "value-neutral" at a time when values are precisely what everyone is—or should be—worried about.

Meanwhile, partly as a consequence of this neutrality, strange things are happening outside the universities or in their interstices. A large proportion of the population experiments desperately with body language, sex techniques, orthodox and heretical psychoanalysis, encounter sessions, communal living, consciousness raising, transcendental meditation, occultism, magic, shamanism and a blending of acid rock with Eastern mysticism.

Though preferable to the brutality and tasteless materialism of much of the culture, these movements are ephemeral, mindless, rootless and totally uncoordinated with formal education. Yet their very existence shows how unsatisfying—apart

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from work in the exact sciences—that education has turned out to be.

It is a hopeful sign, therefore, when a university like Notre Dame, which *does* have coherent values, based on beliefs with a living existence in the West for two or three millennia (I include Plato, Aristotle, Aeschylus and the *Old Testament*) refuses to secularize itself and surrender to the general flux. All that I find disquieting is the incongruous and unconfident language in which the university's statement is written. It talks of "proclaimed fruits," a "haunting stimulant" and voices that "sting." Universities go on "pilgrimages" to a "common shrine" and draw "wonderment of mind" past "barriers." Though the university is one guardian of the Church's highly elaborated symbolic tradition, its spokesmen write as if metaphors had no meaning but were only sentimental embellishments useful in "selling" an idea.

I myself am a non-believer, fearful of the Church when it is allied with state power, troubled by much Catholic doctrine, and at odds in many ways with the Christian tradition itself. Formerly segregated Catholic education often seemed parochial in the bad sense and even stultifying. But with the openness of the present-day ecumenical Church and with the overwhelming task, directly accepted by Catholic theologians, of meeting the challenge of Kierkegaard, Marx, Dostoevski, Nietzsche, Heidegger, Freud and Jung such parochialism is hardly a danger now.

I feel, indeed, that I have a personal stake in the strengthening of universities like Notre Dame as Catholic communities and not only for their Catholic scholarship. Bearing witness, even just surviving in this society, they keep open a special living access to the past that is necessary if human selfhood is to counter successfully the pressures of impersonal technologies and totalitarian politics.

Althougn universities traffic in ideas, concepts and knowledge, an adequate humanistic and religious education cannot be primarily intellectual. Scholarship supports, corrects, refines and refutes ideas, but always as an instrument, not an end. Concepts are basically ways of taking experience, categorizing it, evaluating it, responding to it. Their final test and goal is moral action and self-realization in human or transcendental community.

JOHN DRUSKA

John Druska is a member of the Board of Trustees of Georgetown University.

In its statement on "Catholic Character" the Notre Dame committee chooses to identify the university as a community in transit. From the start, though—a variation on the road-weary pilgrim-Church metaphor—the committee places its emphasis on the transient intellectual nature of the university "in search of wisdom . . . bound for a common shrine . . . through the land of Christian belief," rather than on the implications of the school's communal life.

By beginning to define the Catholic quality of Notre Dame through a kind of Platonic rhetoric of the mind's quest, speaking at once of "Catholic character" and "theology" in an intellectual landscape, the statement skews the reality and possibility of Catholic presence and practice at a university. It does this most crucially by obscuring the distinction between theology (positive and speculative) as a scientific discipline and pastoral theology as a redemptive ministry. The latter might well play an indisputable role in the community made of learners participating in the full life of the university, and especially among those who are believers. But when the learners choose to engage in the study of certain disciplines, it seems essential that a Catholic university offer them theology as a discipline of systematic courses drawn from a particular religious tradition, against which it is possible to test, as the philosopher-theologian Louis Dupré once told me, "new information, new knowledge, new scholarship." Such a discipline needs to be presented with the same technical integrity as other disciplines at the university not just for the above reason, but so that non-believers who do not presuppose faith in the Christian God, and who do choose to join a predominantly Christian community, may study theology as a distinct version of reality, as valuable in its way as any art or science.

Because the N.D. statement distinguishes between the learner as intellect and the learner as social being, rather than making clear the far more vivid and necessary distinction between scientific theology and pastoral theology, it speaks in rhetoric as imprecise as the following: "Theology must permeate much of what is studied here. The central questions in many disciplines, as they pertain to human action, are made whole by their consideration in the light of theological values. And this concern for the values of man before God occurs in every learning opportunity afforded by Notre Dame: in residence hall life as in the classroom or library." Theological values may indeed "permeate" most of the practicing believer's experience at the university. It is simplistic, though, to posit this as theology's role in higher education, unless one is committed to pure triumphalism. Rather than permeating "much of what is studied here," theological values, as discovered through the discipline of theology, ought to offer certain qualifications for other disciplines, just as, for example, literary and scientific values offer certain qualifications for the study of theological texts. Theology should not "permeate" nor pretend in its courses to a pastoral role; and this holds just as true in

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the case of inter-disciplinary programs, where the integration of knowledge ought to occur through the learner's own holistic growth and not through the dilution and mixture of disciplines. Given the right circumstances theology courses, as Dr. Dupré put it nearly seven years ago (interviewed in the Georgetown *Hoya*, May 5, 1967), may "be integrating factors for believers, but only if given in a really scientific way . . . some systematic theology is essential in the liberal education of a Christian university." Without the presence of a rigorous academic theology program at the university it seems to me unlikely that a mature catechetical ministry, which would hope for learners to sensibly evaluate and engage in its promulgation of the truth, could exist.

The N.D. statement's imprecision of terms issues in recommendations that, from a certain perspective, could appear embarrassing. They are general enough about the theory and practice of faith so as to offend no believers, and precisely ambiguous enough about whom the university might hire, and how a competent department of theology might operate, so as to at least hint that behind a rhetorical mask of truth the university seems inclined to forfeit its own integrity to the tyranny of loyalty oaths and/or benign condescension.

In short the statement strikes me as poor sermonizing. It begins like an emblematic sermon and as with many sermons of the type relies more on inflated rhetoric, often prey to contradictory readings, than on substance ("faith in Christ," for example, is "a haunting intellectual stimulant"). I don't think a university could implement anything on a basis of the sort the Notre Dame committee offers. True believers at Notre Dame and elsewhere, I trust, will do this statement the service done all poor sermons. They will peacefully sleep through its performance, and awake rested for other spirited tasks.

MARTIN E. MARTY

Martin E. Marty is a professor at the University of Chicago. Last year he chaired a university essay-writing committee on "The Problems and Scope of Graduate Work."

Do you fundamentally agree or disagree with the Notre Dame statement on the university's "catholic character"?

☒ I agree
☐ I disagree

Weep not over the fact that last year a retarded element in Notre Dame's clientele was angered over a seminar on abortion, nor weep because there may have been arrogant and dogmatic people in that university's past.

Weep because in most of our tomorrows there will be few universities whose clienteles care about

what is taught; or because through legislatures they will have power to suppress freedom in them. Worry over the fact that in the future most higher education will be marked by sameness, mediocrity, lack of distinctiveness or color or character. Most of the institutions taxpayers support do not have and will not have a flavor or a genius; they will be historyless, interchangeable, diffuse. Today we still have some large state universities—Wisconsin, California at Berkeley, Virginia, or Michigan—whose names connote something to people. The trend is against such character.

To support the idea of a catholic character for a Notre Dame and its precious few kith and kin is not to speak in a traditionalist mode. For a university to preserve and impart a genius of its own will be a very radical idea in the future. Nor is it triumphalist; anyone with his head screwed on right knows that there is no danger that more than a very few private universities will survive as exceptions or that more than a few of these will be Catholic. No one by supporting the Notre Dame statement is contributing toward tall-tower high-wall Christendom's return.

Not every form of Catholicism will mix with what a university ought to be. Universities could be Catholic when the whole culture was Catholic. Not only was no one harmed by this; in most instances such universities extended the scope of catholicity—under pressure. Catholic universities could not be catholic when, in a secular culture, they were integralist, repressive, dogmatic in the bad sense of the term. But today's Catholicism, when it matches anything of the character described by the Notre Dame formulists, is experimental and exploratory, open and probing.

No one can spell out in detail and in advance what the definition of a Christian character will be. Internal pluralism is and should be rich. Fighting over the definition is one of the best things a university could do. Nor is it an outsider's business to be involved with the political question of how many C.S.C. fathers or practicing Catholics such a university needs to preserve a distinctive character. The genius of a school is not self-perpetuating, however. It needs representatives and contenders. So some generous proportion of people who care for continuity, who are moved

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by Christian beckonings toward various futures, would have to have their place.

Christian humanism is not alone; others care (and sometimes cared when Christians did not do well) about earth, community, and person. But Catholic Christians have certain embracing reasons (Colossians 1) for this caring. In the characterless landscape, it is good to have someone somewhere speak up and make provisions for survival and support of some of those reasons.

SISTER MARIE AUGUSTA NEAL

Sister Marie Augusta Neal, S.N.D., is currently Professor of Sociology of Religion at the Divinity School, Harvard University.

I affirm the "Catholic character" statement proposed by the Committee on University Priorities for Notre Dame University as one option for Catholic education. I rejoice that there exists a group of men willing to continue to try to realize this model. I do not think it is a model for all Catholic universities, nor is it the one I would like to see the Sisters of Notre Dame, with whom I am affiliated, choose as a vehicle for realizing their educational priorities.

I worry somewhat about the Committee's certainty of having the truth that is suggested by the section under "communication," by the clear separation of themselves from the world expressed under the "recommendations" where they speak of justice "among our own and also in a world too prone to forget the sources and bases for justice"; and by the careful balance of membership to assure that the majority of staff and faculty appointments go to committed Catholics. These three factors, it seems to me, reduce the element of risk sufficiently to fend off any real challenge to established powers, even should these powers develop the complacency of phariseeism that the gospel finds that people are prone to acquire. I commend the inclusion as stated of exploration of the consequences of faith in Jesus, of the high value placed on the age-long tradition of Catholic learning, open teaching of the Christian heritage and of the moral witness implied in that heritage.

My own suggestions for a Catholic university, however, are historically contingent on the developing implications of the Second Vatican Council. It seems to me that, when the Church deliberates its condition and then changes its focus, its new vision requires some radical transition in its structures if it is to remain in the locus of the living Word. Since the Church has courageously chosen to affiliate itself with a new direction of Christian endeavor, namely the elimination of the causes of poverty as distinct from its earlier limited mission to the alleviation of the results of that condition, I think some Catholic universities need to affirm this radically new direction as their policy base, and to focus their planning, programs, and personnel toward that end. What a Catholic university can legitimately do that other universities cannot freely choose to do is to claim a measure of commitment to direct service to the poor of the world as a *raison d'être* simply because the gospel does so. The element of risk involved in that focus ought to be a major factor in the structure of some Catholic universities. Granted, it necessitates risks that sound business administration cannot handle, still universities are not supposed to be business systems, nor political systems, but communities of scholars and apprentice scholars in pursuit of the truth. However, since all truth is contingent on the structure of the society in which it is discovered, as the society changes, so must the structure of the system that dedicates itself to the pursuit of knowledge.

To address itself to the reality of a present world situation that is mainly characterized by the fact that two-thirds of the world's people live below subsistence level even though we now possess a technological potential that could be used to alleviate this problem, it is time for some Catholic universities to proceed toward the implementation of the jubilee year. Some centuries ago Leviticus recommended that every fiftieth year be a year of jubilee—a year in which the property that had been wrested from the people be returned to them; that every seventh year all (male) adults take off a year to reflect on the injustices perpetrated by their choices and during that year live off the land and that every seventh day gather the community to reinforce that endeavor. (At that time the lawmakers did not know the truth of the personhood of women.) Search the literature, the arts, the philosophies, theologies, scientific endeavors; the programs of business and government, law, library science, social service, and the other professional schools and you find none that have implemented the cycle of action and reflection that includes preparation for the jubilee except in its transformed function of celebration of what is past. We even find that the scholarly *Dictionary of the Bible* says of jubilee "it is the universal opinion of exegetes that this law represents an ideal rather than a practical law" (p. 460), and so turns its back on return of property. Catholic universities are supposed to be devoted to ideals not in the abstract but in their realization. That should be reflected in the curriculum they provide, the research they encourage and support, and the career choices they stimulate in their students.

Were we to implement the intent of the jubilee year, we would expect soon to find faculty and students devoted to the development

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of theologies, economic, political, and social systems, models, law and health programs, all directed toward returning the land to the people. Shortly, I would presume we could expect to see the deprived peoples of the world streaming to the university to work out as scholars and students the skills necessary for reclaiming their land and using it in their interests. Where we would not expect to find the graduates of Catholic universities of the future is in those posts that assure the preservation of the unequal distribution of the goods and resources of the world, out of reach of the two-thirds of the world now rising to claim what is rightfully theirs. Certainly since the Church has espoused the development of peoples as a priority it should be a minimum test of the Catholicity of a university that its personnel, alumni and alumnae visibly give primacy to the free pursuit of restoring the land to the people.

Many of us would like to be a part of such a university endeavor. That endeavor which may appear foolish from the point of view of the wisdom of the world, is quite in harmony with the yet unrealized tradition of the Catholic heritage.

DAVID J. O'BRIEN

David J. O'Brien is a member of the History Dept., Holy Cross College.

The statement of Notre Dame's Committee on University Priorities concerning that University's "Catholic character" is excellent and constitutes a significant event in the life of the contemporary American Catholic Church. If it wins the endorsement and support of Notre Dame's students, faculty, trustees, and friends, it will pose enormous challenges in its implementation. The difficulties involved will prove a small price to pay if the result is that Notre Dame begins to fulfill its enormous potential as a creative center for the renewal of the Church in this country.

In our times more than ever before institutions like churches and universities must find the inner resources to envision clear goals, establish appropriate priorities and develop programs which can engage the minds and hearts of their participants. Those who fail to do so will continue to live in the illusion of freedom while in fact taking their signals and shaping their policies in response to the enormous and subtle pressures imposed by the dominant institutions of corporate capitalism. In recent years, the leadership of the Catholic Church at every level has recognized that the drift of events, under control of modern bureaucracies, serves to increase the threat to human survival and deepen the economic, racial and national divisions in the human community. Among the results of such a drift and division is a deepening paralysis of popular will and narrowing of the bounds of intellect and imagination. In this situation, the Church seeks to uphold a vision of human possibility and a sense of providential hope, calling people to take control of and responsibility for their lives and their world. Such a commitment, in the light of the social and theological analysis in which it is enveloped, demands a dualistic stance of resistance to the destructive forces of the age and creative, realistic struggle to transform the world in which we live. The demand rests on the individual Christian and on the whole Church, but it is no less imperative for religious institutions. "Christian organizations," Pope Paul states emphatically, "have to express, in their own way, the concrete demands of the Christian faith for a just, and therefore a necessary, transformation of society."

In this renewed vision of Christian responsibility, the role of the Catholic university is critical. Evaluation of society and the political economy, and the search for solutions to social problems are serious and complex matters which require the aid, support and guidance of scholars dedicated to the task. The research the Church so badly needs into its own tradition and into the world in which the Christian people must make that tradition vital will not "just happen" through the benevolent operation of the academic market place. It must be fostered, encouraged and supported by people who believe it is important and it requires an institutional setting conducive to its accomplishment. In addition, the Catholic people require places of refuge for reflection and study, centers for the training of ministers and the development of skilled professionals, schools for education for a life of what Thomas Merton called "Contemplation in Action." Such places need not be ghettos for sectarian self-perpetuation; they could instead be monuments to American Catholicism's determination to take seriously the demands of its mission in our complex world, a world with very powerful mechanisms for taming the intellect and enforcing conformity.

Universities can be monuments of this sort only if they acknowledge and implement their commitment and exercise their responsibilities with the free and full participation and consent of all sectors of the community, embodying in their own life the democratic values of human dignity, human freedom, and human development on the basis of which they would judge society. In addition, such universities will have to acknowledge their accountability to one another and to the broader Catholic community which shares their vision and supports their work. Having quite rightly established their autonomy from the rigid and repressive system of control imposed by the post-modernist Church, Catholic universities, like Catholic scholars, are not free simply to do as they please; none of us are.

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Rather Catholic universities are free from the antiquated strictures of the past in order to assist the whole Church to understand and implement its mission in the world of today, "building a world" for tomorrow "where every man . . . can live a full human life, free from servitude imposed on him by other men or by natural forces over which he has not sufficient control, a world," Pope Paul tells us, "where freedom is not an empty word, and where the poor man can sit down at the table with the rich man."

JOHN RATTE

John Ratté is chairman of the Dept. of History at Amherst College.

The problem with the Catholic character of Notre Dame does not lie in the University but in the Catholic Church, and in its American incarnation. Newman's problems in thinking about a Catholic university were, to be sure, partially internal: there was not all that much consensus among Catholic intellectuals in his day as to just what the relationship ought to be between the Church as a magisterium and the world and work of the liberal scholar. But he also had problems with the secular world, to use a distinctive tautology. No such problem exists today for Notre Dame's planners or administrators, unless the term is used to refer to the constraints imposed on the University by inflation in the economy and depression in the academy. To announce to the world: "We are distinctively Catholic" will no longer bring down accusations of parochialism, un-Americanism, obscurantism, bigotry. Instead a single question comes: "And what is Catholic?" The old accusations came from the non-Catholic. The new question comes from the faithful, some of whom may not be entirely sure what it is that they have faith in.

I think Notre Dame's problem is similar to the problem of the liberal arts college today. We announce that we are giving a "liberal education" but in most cases the only required work in the college is the traditional

major, where departments rule supreme either in search of creative mastery or mere protection of inherited turf against interdisciplinary schemes and affective-education fads. We do not seem to be able to tell dollar-conscious parents or value-seeking students what it means to be liberally educated; it can mean today many things, as being a Roman Catholic means many things, including not knowing what it means but not wanting to stand under any other umbrella by state or culture or neighbor. I stand within a secular liberal arts institution, I say that I and my colleagues are "committed liberals"—in the educational, rather than the political sense, though the two enterprises are of course linked—but I can only tell you what *I* am doing in giving, or trying to give, such an education to my students. In spite of the strong upbeat rhetoric of the Committee, I can't help but think that teachers within the University of Notre Dame would find themselves in a similar situation: each might be able to say, as an individual, just what he or she was doing to deal with "the paradoxes that make the faith in Christ such a haunting intellectual stimulant" but with no more confidence that their colleague down the hall—or in the same department—would say the same thing than I have for mine on the matter of liberal learning.

Yet Christianity *is* a tradition for teachers, as is liberal education, and if this statement is the assertion of the desire of a large family to keep together and avoid alienation, I am for it. But a distinction must be made between culture and belief, and between belief and knowledge. My deepest unease comes when I ask myself if Christianity as a cultural and historical reality, however great and enduring it may be as a religious language and cult for those who inherit or discover it anew, is really the most universal context for the intellectual enterprise at this moment in world history.

ROSEMARY R. RUETHER

Rosemary Radford Ruether is a member of the faculty of Howard University in Washington.

The Notre Dame statement is written in a special code language that largely conceals its specifics. It seeks to find a distinctive meaning in the word 'Catholic,' different from 'Christian' and still more from 'secular.' Yet the content of this difference does not appear from its generalities. We are led to believe that the word 'Catholic' means, simultaneously, a special tradition, and the highest meaning of true humanism. Raised to its highest dimensions, this Catholic humanism would appear to be identical with the highest humanism that might be found by exploring the true depths of any religious or secular traditions, since all explore the same humanity, even if the words for the divine roots are dif-

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ferent or remain anonymous. Here we have the basic ambiguity of the concept of 'Catholic'; something simultaneously particular and yet raised to the absolute. It is also assumed that something called 'truth,' fully grasped, automatically includes morality. Plato would like that better than St. Paul.

What then emerges as the specificity of the word 'Catholic'? Faith in Jesus Christ would appear specific. But it appears to give no content other than that general 'logos,' which is the depth spirit of man, in communion with God, available to all men. Platonic Christianity triumphs again. There also appears to be a specific body of tradition, presumably medieval philosophy and Roman Catholic writers since the Reformation, who are to be cultivated here. Finally, we get really concrete. The Congregation of the Holy Cross are to be the special mentors of this institution and given preferential treatment in hiring, unless totally incompetent. Nothing is said about any special allegiance to the magisterium, as the teaching authorities of this tradition, however. Perhaps they are intended to be included as the mentors of the Congregation of the Holy Cross.

In view of past efforts of American Catholics, especially at Notre Dame, to prove themselves 200 percent red-blooded Americans, it is interesting that nothing is said about a responsibility of this university to the nation in which it resides. The land which it proposes to explore is called the 'Christian land.' It appears to occupy no particular country in actuality. Its allegiance is to an international ecclesiastical organization and intellectual tradition. That Notre Dame no longer needs to prove its patriotism may be good. That it fails to notice that it resides in the center of the military-industrial capital of the world, in a time of growing human crisis over the trends which America represents, in most advanced form, gives its call to prophecy a docetic character.

It is hard, then, to be sure that this university really knows where it is. Its particularity is not sufficiently rooted in the actual ground that it occupies, and its catholicity is not yet catholic enough to embrace the world. It remains in a vague middle-ground; absolutizing its particularity; mystifying its catholicity. Let's get specific. If I were to point out the male chauvinist character of Roman Catholic theology and institutions would this be welcomed there? If I were to pursue a line of scholarship that unsettled doctrine, would this be welcomed there? If I were to suggest that authentic morality may clash with the reigning code of good citizenship, would that be welcomed there? Since I suspect that the answer to these questions is 'no,' the catholicity of this Catholic University is not catholic enough to embrace what I mean by truth and morality.

JOHN P. SISK

John P. Sisk is a member of the English Dept. at Gonzaga University, Spokane.

The Notre Dame statement on goals and priorities has special interest for me since I once spent several months on a committee to which a similar charge had been given. Unfortunately, time in the form of rude economics caught up with our report almost before it was published. Notre Dame has been more fortunate: planning of this sort had best be done in times of relative adversity when plans are less likely to get confused with daydreams.

As to the statement itself, the striking thing, of course, is its confident assumption that a university may be committed to Catholicism without impairing its commitment to the freedom of inquiry and thought. This is a controversial position, though not nearly to the degree it was ten or fifteen years ago. The statement does not even try to avoid the issue by way of the now familiar ploy of making "Christian" rather than "Catholic" the key term—perhaps out of a conviction that an institution, like a person, must be Christian in particular (Catholic, Baptist, Presbyterian, etc.) if it is to be Christian at all.

The belief that "Christian university" is a contradiction in terms (a belief that has at times existed at the pitch of dogma with many Catholic university people) was once a sign that Catholic higher education was coming of age and beginning to realize that there was much in pre-Vatican II Catholicism that was indeed narrowly parochial and incompatible with a commitment to freedom of inquiry. There is some reluctance to let this kind of Catholicism go since it helps to keep the lines of certain arguments crystal clear.

At the same time, the thinking about the problems of Catholic higher education has been affected by the increasing secularism of our culture and by the related demand that colleges and universities be value-neutral enclaves—happy hunting grounds, so to speak, where the sweet bird of truth can be pursued to the exclusion of all other prey. In their growing self-consciousness it has been easy for Catholics to miss the extent to which this demand expresses a suspicion that culture itself, being everywhere credal and biased, is as hostile to the pursuit of truth as to authentic existence, just as it has been easy for them to miss the extent to which this suspicion exists in institutions that are structures of biasing pieties in their own right—so that the latter have all along been demonstrating their de facto adherence to the Augustinian formula: *"crede ut intellegas."* Indeed, many Catholic intellectuals have remained nervous about the place of religion in education long after it has been respectable to agree with the Augustinian position

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of the philosopher-scientist Michael Polanyi: "We must now recognize belief once more as the source of all knowledge."

It is good to see a school of Notre Dame's prominence come down so unequivocably on the side of Augustine and Polanyi (to say nothing of theology and the Congregation of Holy Cross) at a time when many other Catholic schools are trying to decide similar questions of priority and identity. However, it will not be easy for Notre Dame to do what its Committee on University Priorities has proposed. For one thing, it may have to pursue its objectives with the assistance of a fair number of people (not too many, I hope) who are either ambivalent about the objectives or convinced that they are altogether wrong. For another (and this is the greater danger), it will have to battle constantly with the temptation to so redefine itself in operation as to be spared the pain, and creative tension, of being "constantly at odds with its own ideals."

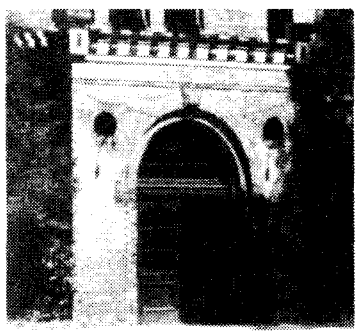
MICHAEL ZEIK

Michael Zeik is a member of the faculty of Marymount College, Tarrytown, New York.

I basically admire the 'spiritual chutzpa' that went into the formulation of the Notre Dame statement. The time *is* ripe for 'witness,' and Catholicism ought to provide today's counterculture. The western world is virtually starving for values; we ought to be able to come up with more than a movie on "Exorcism."

And yet a *real* exorcism, a banishing of the greedy, filthy, power-hungry spirit that presently informs so much of our technology, politics, entertainment, and even professional life, is very much in order. Can a Catholic university contribute to such an exorcism?

Yes, if statements like Notre Dame's are not permitted to remain collections of pious phrases. Do I have any suggestions for carrying them out in practice? I do. Notre Dame lawyers, doctors, businessmen, etc., have not distinguished themselves in the past few decades for heroic or even conspicuous service on the side of justice or on behalf



of the poor and exploited. Fr. Hesburgh has; they haven't. They have not been worse or better than their colleagues. Nor will they distinguish themselves in the future unless something like the 'De Bary plan' at Columbia University is adapted and adopted.

That plan calls for the enrichment of professional training by humanistic studies, *right through graduate school.* It is not enough to grab an English course or American History 101, before settling down to the really important years devoted to the study of organic chemistry and tax law. Studies in history, ethics, theology, etc., ought to be continued throughout. Americans see today that many of their doctors, lawyers, and businessmen are on the same ethical level as their politicians.

Even such a program offers no guarantee of Christian commitment. Therefore, let us be a little bolder. If we truly wish to lead and not to imitate, why not consider the adoption of one semester (or interim) of service (to the community, the inner-city, the third world, etc), as a *requirement of graduation?* Why, in fact, should there not eventually be *Catholic Peace Academies* offering scholarships to our brighter and more idealistic students, willing to serve the needs of the Church, the community, the poor, for a period of three or four years after graduation? (Ah, the solid Christian marriages and the religious vocations that might arise out of such experience . . . one is about as rare as the other these days!) In justice, the cost of these scholarships ought to be defrayed by the bishops and the entire Church (as are the expenses of Catholic University today).

What of life on a Catholic campus, itself? As I remember Notre Dame, it is not even *architecturally* suited for the creation of those small human communities which ought to be the nucleus for Christian life, because they are first of all the basis for personal growth. Anyone who takes the Incarnation seriously must begin, although he cannot end, with architecture. Vast impersonal dorms are suited only to that 'regimentation of the faithful' which marked the pre-conciliar Church. Frankly, they are 'heresy-in-stone.' In four years on a Catholic campus, a student is entitled to experience that environment of Christian friendship and support which is one of our most consoling anthropological rumors of heaven. It should create such a hunger for Christian community that he will endeavor to build one, and live in one, for the rest of his life.

Finally, Catholic universities should seek to regain the role and stature they once enjoyed in the life of the Church. Loyal, in the deepest sense, they did not hesitate, like Paul "to withstand Peter to his face," when that was necessary for the Church's health. Again, it is lack of faith in the Incarnation not to recognize that God utilizes human confrontation, dialectical give-and-take, to make known His will. It is ordinary, 'daily,' and not magical, bread that is lifted up at the offertory of the Mass. (And one need not apologize, by the way, for lay professors.)

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Okay, now where?

Which way? Is there a way? Do you plan to see the world? To change it? To conquer it? To find a place in it? Somehow to understand why it goes the way it does? There is no telling where your personal search will end, but a good school is a happy beginning. An atmosphere of freedom, a spirit of free inquiry, of new ideas among fresh outlooks and open minds. There is a way.

Duquesne

Director of Admissions, Duquesne University, Pittsburgh, Pa. 15219

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THE SCREEN

Baggs (James Caan) and Buddusky (Jack Nicholson) have a lot in common. Neither one is a bigot, for instance, despite a limited social and educational background. When a bartender in Washington, D.C. makes a racial slur against Buddusky's black traveling companion, Mulhall (Otis Young), Buddusky is so incensed he pulls a .45 on the guy. And Baggs virtually adopts Doug (Kirk Calloway), the black, twelve-year-old son of a white hooker named Maggie (Marsha Mason) whom Baggs gets involved with in Seattle. Baggs and Buddusky are both in the Navy too, both "lifers" by nature (though one of them gets time off for good behavior, so to speak); and both are in transit, attached to a land base while waiting to be shipped out again, during the period we see them. Although these two sailors happen to be in different movies—Baggs in *Cinderella Liberty* and Buddusky in *The Last Detail*—the similarity between them is hardly a coincidence since they also have one other thing in common. The novel on which each film is based was written by the same man, Darryl Ponicson.

In essence both films are stories of the way an older man takes a boy in tow and educates him. Just as Baggs takes responsibility for Doug, so Buddusky does for a kid named Meadows (Randy Quaid). Actually, Buddusky has no choice at first, for he and Mulhall are put on Shore Patrol and ordered to escort Meadows to the Portsmouth Naval Prison to begin an eight-year sentence for swiping forty dollars. The offense is so petty and the sentence so harsh that Buddusky takes pity on Meadows, who is a hopeless Sad Sack. Like the black bastard son of a whore in *Cinderella Liberty*, Meadows never really had a chance, so like Baggs, Buddusky takes it on himself to show the kid a good time and teach him a thing or two.

What ultimately affects the atmosphere of these two movies more than their similarities, however, is their differences. Baggs' charge, Doug, pulls a knife on Baggs the first time they meet. He also chews tobacco, talks dirty, does as he pleases and takes no crap off of nobody. He's a tough, streeet-wise kid who needs straightening out from his teeth to his personality, and Baggs, a self-described "basement Baptist" (his father was a church janitor), is just the the man to pull this duty. He reforms not only the kid, but his "champagne-cocktail-sipping whore" of a mother as well.

The problem Buddusky has with his protégé is not incorrigibility. Where Doug needs to be reformed,

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Meadows needs to be corrupted. His petty kleptomania notwithstanding, Meadows is too innocent and straight for his own good. Accordingly, while Baggs' first step in the education of Doug is to take a can of beer away from him, Buddusky's first step is to buy Meadows a can of beer, and then another, and so on until he's drunk. In order to take care of Doug's most pressing physical needs, Baggs takes him to an illicit dentist. In order to take care of Meadows' needs, Buddusky takes *him* to an illicit woman. While Baggs is trying to overcome the effects of prostitution on Doug's life, Buddusky is trying to introduce them into Meadows'.

Buddusky's is obviously the more appetizing of the two details, and perhaps that's why *The Last Detail* comes off as the better of the two films. They are such mirror images of each other that it ought to be hard to choose between them. But Nicholson's portrayal of Buddusky is clearly the one that is the genuine article, an original compared to which Caan's Baggs is a pale reflection. Though both men are hustlers—the one at pool, the other at darts—only Buddusky is really a natural at it. Baggs is the sort of guy who could as easily end up a victim of the system himself, as when the Navy loses his papers and he has to go on Navy relief because a sailor without papers can't draw pay. He's the sort who can turn a liberty into a detail, which is exactly what he does when he becomes attached to Maggie and Doug. But Buddusky, being the opposite sort, can turn the most odious detail into a liberty, which is what he does while taking Meadows to Portsmouth Prison. Whereas Baggs can't even get his due from the paymaster, Buddusky shows us, using the *per diem* from a prisoner escort duty as he does, to go on a spree, that he always gets more than his due.

Maybe Baggs' troubles should be blamed in part at least on *Cinderella Liberty*'s director, Mark Rydell. It seems to be his bias to try to play his scripts against their own grain. When he made *The Cowboys* a few years ago, he turned a script tailor-made for John Wayne and a cast of wholesome boys into a surprisingly unsentimental Western. This time, dealing with a script in which even the presence of a boy ought not to soften anyone's heart, he milks all the human kindness he possibly can out of the action, and provides a happy ending to boot. This is a deft piece of direction, I suppose; but Buddusky is still more laughs. If I had a couple of spare hours, I'd rather spend them with him.

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Mr. Reischauer's thesis is unnervingly simple: in the past it was always sufficient for communities and then nations to meet their problems as they arose; but in the future, given both the magnitude of the problems that certainly will confront us and the speed with which they will evolve, it will be necessary to anticipate them, and, if we are to have any chance of survival, to have some preparedness for them when they arrive. The burden of this demand rests on formal education since to it will fall the responsibility of making people ready. And since (in general) the children of today will make today's lessons the basis of the next century's leadership, it is urgent that education at all levels, but perhaps especially at the primary, be redirected immediately.

As a distinguished historian of East Asia, and as a former American Ambassador to Japan, it is natural that Mr. Reischauer, who claims no special prescience, should plead in behalf of the sort of education that will make for more effective and productive cooperation among nations, and particularly among the three points of what he calls the "great triangle of humanity"—roughly, the United States, Western Europe, and Japan; the Soviet Union and its Eastern European allies; and the Third World. Only with such cooperation will we neutralize the threats of nuclear annihilation, continuing economic asymmetry, and the depletion of natural resources.

As the only sensible posture, Mr. Reischauer argues for the inculcation of feelings of world citizenship; specifically, he would have renewed and intensified language studies in the schools—and in American schools by no means only, or even mainly, the study of other Indo-European languages—and beyond them a comprehensive study of the different dimensions of other cultures (their histories, literatures, social patterns, and perspectives) so that the notion of people doing things a different way equals people doing things a silly way might finally disappear.

The argument of this book is as dispiriting—oddly, for its author is no doomsayer—as it appears incontrovertible. I'm sure that if there is a way to survival Mr. Reischauer has, however tentatively, charted it for us; but what he is asking for, finally, is engagement with the civilization of the world on the order of the engagement many of us like to believe we have with the civilization of the West. It will be easy for academics at all levels to find in this book an indictment of the attitudes of hidebound Middle American types—xenophobia beginning at our shores—and they may even be sanguine because the enemy is so familiar. But I fear that the academics themselves, especially those in the humanities (as traditionally they have been defined) will be a larger problem; for who is to guide them away from their own professional xenophobia (though their larger nation extends westward from fifth century B.C. Athens to the modern Hudson River, or nearly)?

Since "Beethoven enriches the lives of Japanese and Africans as well as Germans," Mr. Reischauer writes, then "the Olmec art of Ancient Mexico, the Buddhist and Hindu rock sculpture and architecture of India, the Sung landscapes of China . . . should figure in [American] education accordingly." Exactly so, he persuades us,

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but it will come about, as he also implies, only if, or only when, there is an adequate emotional commitment to world citizenship, and that—since it is preeminently the teachers who need teaching, who understandably will resist tearing down the barbed wire about the preserve whose guardianship they have long regarded as a sacred trust—will be hard to come by.

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MONIKA K. HELLWIG

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This is by no means the only conclusion of the book, but it is the most significant, and appears to be the issue that motivated the immense amount of research that went into the making of this book. The author explains in his foreword his concern that the questions concerning the position of women in the Church have for the most part been handled non-theologically. This begs, of course, the question as to what is the proper method and what are the proper data for theology. Tavard begins by picking a quarrel over this with (of all people) Karl Rahner and J. B. Metz. "For theology should be based on theology, not on phenomenology, any more than on Aristotle's philosophy" (p. ix). One really has to read the whole book carefully to find out what Tavard means by theology being based on theology. He does in fact operate with theology as a critique of praxis that has many levels of reflection, analysis and synthesis. But the praxis is strictly that of trying to live the Christian life within the community of the followers of Jesus. Within this he insists on two things, a properly Catholic respect for the traditional experience and wisdom of the community, and the need for a critical procedure to discriminate between the Christian message and the cultural assumptions that intrude unquestioned into the Christian community from its non-Christian environment or past.

His point seems to be well taken. So-called Catholic theology has been sadly un-Catholic by dint of ignoring one or the other of these two conditions. On the one hand, we have suffered so badly, at least since the Protestant Reformation (and it seems to me some centuries before that), from a "theology" that was nothing but a normative restatement of the cultural and social status quo with its mirror image projected into the eternal realm of ultimate reality. When this style of "theology" addresses itself to the vocation of women, it simply reads off the factual situation of women at the time

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and makes that normative. It may claim to be historical, but under that rubric will simply add the sum total of what women have done or been allowed to do, and eliminate the "surds" such as Joan of Arc, Catherine of Siena, Bridgid of Sweden, Dame Julian of Norwich, Margery Kempe and so many others, so as to retain some sort of average as the normative horizon. The result is predictable even without any knowledge of theology or history: women belong in the home; women are unfit to exercise authority; women presiding at the Eucharist are unthinkable; women do not have the type of intelligence required for theology, and so forth.

Tavard despises such "theology" as it deserves, but at the same time (and I think rightly) takes issue with a reaction against it that tends to discount the Christian experience through the ages and to base itself on some sort of analysis of contemporary experience (which usually means the experience of a very small, privileged circle of intellectuals). I think he is shooting the wrong enemy when he accuses Rahner and Metz of this, but I think he is right when he identifies this as the main problem in the contemporary discussion of the vocation of women.

Tavard offers quite a sophisticated alternative in a genuinely critical evaluation of Christian experience as testified to us by those witnesses whom in retrospect the community has accredited. He divides the book into two parts, the first concerned with Sacred Scripture and Patristics, and the second concerned with post-medieval writings. The omission of the medieval is adequately explained by a quick resumé to show that on this topic the relevant thought of Aquinas is already contained in Augustine (the differences in Aquinas repeating themes already discussed elsewhere in the patristic section) (p. 125-126), and to offer in a brief aside a glimpse of the alternatives seen by the medieval Franciscans (p. 132).

The first part of the study begins with an attempt to disentangle the symbolism of woman as used in Genesis, and produces a basic insight which seems very helpful. Putting rather heavy emphasis on the Yahwist tradition, he sees the curse as the clue to the whole account there given of the origin of mankind: "the author could look at the problems of the origins of man only from his own situation within mankind. . . . Yet he did not accept the opinion that this order had always existed. The pains of work and childbearing, the drudgery of woman under male domination could not represent the proper order of the universe" (p. 17). This leads to a discussion in the second chapter of the New Testament redemption theme of the return to the true beginning, the true order, the proper order in the Risen Christ. The theme is very carefully traced in the Gospels and in the letters and Apocalypse, and Tavard draws from it chiefly the understanding that it is within the Church that woman is supposed to have become free, and that wherever she is excluded it can be shown to be the result of culture patterns contradicting the Christian theme which the community has not been able to slough off.

The patristic material is divided into three chapters representing more or less ante-Nicene, subsequent Greek and subsequent Latin Fathers respectively. It deals almost entirely with the contradictions experienced in the Church between the ideal of the Christian vision and the community's difficulties of disentangling from the order of sin. In the second part, separate chapters trace what Catholic, Orthodox and Protestant thought respectively have done with this heritage. This is obviously a large undertaking and calls for drastic selection of witnesses. While cheering for the Catholic team, I am not sure that justice has been done to the Protestant thinkers, and I find the account of Orthodox thought confusing.

Very helpful, though tortuous in its presentation, is the 25-page chapter in which Tavard presents his own synthesis, entitled "Toward an Anthropology." He discusses man in the image of God, as a reality not yet actualized, concluding that it lies in the individual's interrelationship with others as exemplified in the man-woman relationship (as the type of all human relationships) (p. 191). He rejects typologies which offer Christ, the Word, as model to men and either the Spirit or Mary as model to women, because "men and women stand on the same footing in relation to Christ" (p. 194) which implies the total emancipation of women

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from a society and a pattern of values where men dominate women—an anomaly in the Christian context. Emancipation means there can not be predetermined models for women or for men, but only openness to the Spirit who may call whom he wills. The chapter that follows this, entitled "Controverted Questions," is a very mixed bag. The conclusion to the ordination of women follows logically and might better have been the only conclusion. The comments on divorce, birth control and abortion seem out of place because the evidence from the tradition has not been presented in the previous chapters to lead to these. The so-called conclusion is not one, but an appendix acknowledging non-theological trends that have influenced the author.

This is a solid, sober, much needed study. The language is often clumsy and the order of presentation of the material sometimes not so well planned. In a longer review, I would want to question some of the interpretations and some of the selections made among texts, but I have not done so here because none of my questions affect my enthusiasm for the book as a whole.

Little Nemo

WINSOR McCAY

Nostalgia Press, $24.95

GERALD WEALES

For years, most of us comic strip enthusiasts, too young to remember the real thing, have had to take *Little Nemo in Slumberland* on faith. Histories of the comics usually give a few lines to Winsor McCay, praising his imagination and his art work, and reproduce a page or two. Even if the sample comes from one of the fine sequences, the trip through Befuddle Hall for instance, it is unlikely to give a real sense of the strip. For one thing, *Little Nemo* demands the kind of reproduction that most such histories cannot afford; for another, the enchantment of the strip is cumulative. Now, happily, Nostalgia Press has issued a big book (about 14 inches by 10) containing, in sequence, most of the *Little Nemo* strips from the first (October 15, 1905) to the last one published in 1910 (December 25). It would have been more sensible, artistically if not economically, to have gone on until July 23, 1911, when McCay left the New York *Herald*, a firm end to *Little Nemo* in his first manifestation, and it would have been exciting to have had more

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of the strips in color, but such hedges should not obscure the fact that the collection is very welcome.

Ordinarily, once one has made a ritual nod to McCay's Art Nouveau borrowings, the commentator, trying to catch some of the artist's quality in words, is forced into comments on realistic technique applied to fantastic subject matter, generalizations that indicate very little to anyone who does not already know the strip. Let me pass over McCay's biggest and best effects —the disintegration of solid structures, the animation of inanimate objects, tricks of distortion and miniaturization, perspective disorientation—and point to two strips which are characteristic of McCay's working with detail. At one point, in an attempt to get Flip out of Slumberland, Kink Norpheus calls on the help of Granny-Hag, a witch who keeps changing from her true shape to that of sweet Little Rose; the clever transformation is not that from witch to little girl (although McCay manages the comic-strip equivalent of film's superimposed image), but that of a rose to a dead cat. In three panels, as Flip goes on talking, the flower, given to him by Rose, becomes the limply hanging animal; it is the center panel in which it is neither rose nor cat, and yet is both, that shows, quietly, McCay's feeling for the exact look of things and the ambiguity implicit in that exactitude. In a later strip, Nemo, Flip and Imp eat so much ice cream that they turn into chunks of ice; the ghoulish touch this time comes not when Flip and Imp are shattered into tiny slivers of ice (McCay has used that device before with the crystal people), but when Nemo, set to warm before the stove, begins to melt, and first his legs, then his body, finally his chin start to dissolve while his carefully drawn pretty-boy head floats distractedly on the falling water that was once the whole boy.

The fascination of the strip does not lie simply in McCay's dream inventions, but also in the implications behind Nemo and his friends. Nemo is too pretty by half, a beautiful and presumably a very good little boy, every mother's desire for the perfect son. After all, the Princess of Slumberland wants him for a playmate and, as Maurice Sendak pointed out in his fine review of *Little Nemo* in the *New York Times*, the Princess is "a glossy, forty-ish-looking, Klimt type," a kind of sexless sex figure, a nicely packaged Slumberland Mama. Sometimes (see the strips for September 23, 1906, and March 3, 1907) the connection between the Princess and Nemo's Mama is most explicit, as the Princess, clucking her concern for Nemo, gives way, in the final, waking panel, to a Mama who picks up the protective gesture, the comforting patter. Nemo needs the protection, too, for Mama's boy that he is, he regularly reaches a point in the strip where fear replaces curiosity, where he declines to go on and nervously manages to wake up. Although McCay's original child readers could surely respond to the fear, they could hardly identify with so pastel a little boy. To balance Nemo, McCay brings in Flip, that master of mischief, and finally Imp, apparently a refugee from an earlier McCay strip, *Tales of the Jungle Imps*, to stir up confusion. "I am not as purty as he is," says Flip at one point, "but I can fight." Later, in 1909, Nemo challenges and defeats Flip. After that, Nemo turns into a more conventional hero, and the strip gets duller. One reason is that its fantasy is informed by boy's-book derring-do instead of the odd psychological underlay which gives a certain amiable

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REVIEWERS

MARK TAYLOR teaches in the English Department at Manhattan College. His book on George Herbert will be published shortly.

MONIKA K. HELLWIG is the author of *The Meaning of the Sacraments* (Pflaum-Standard). She is a member of the Department of Theology at Georgetown University.

GERALD WEALES is professor of drama at the University of Pennsylvania. He is the author of *The Jumping-off Place*, and *Clifford Odets* (Bobbs-Merrill).

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decadence to the early strips. More importantly, with Nemo newly intrepid, Flip has less functional work to do; he dwindles to a comic sidekick which is too bad. A tough-talking, cigar-smoking know-it-all, half street urchin and half midget con-man, Flip is the most successful character in *Little Nemo*, a figure capable of counteracting both the sweetness and the fearfulness of Slumberland. What's more, I suspect that he is the spiritual father of a large and unlikely band that includes Kayo in *Moon Mullins*, Barnaby's Mr. O'Malley and James Cagney at his 1930s purest.

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CORRESPONDENCE

(Continued from page 149)

Only since Jerusalem is again a Jewish city have the three religions been adequately protected and all faithful free to worship. Moreover when people speak glibly of internationalization of Jerusalem we should not forget that Jerusalem has never been the capital of any other State, and that no other city is holy to the Jews. Jerusalem comes third for the Moslems and it is first neither for the Catholics nor the Protestants. Therefore, what is behind Vatican's ever recurring concern? The trouble comes from the impossibility to square an obsolete tradition with contemporary events. The Christion tradition has taught for nearly two thousand years that the Jews lost Jerusalem because they crucified the Messiah, and that they would remain in exile until they would believe in the Christ Jesus. And lo and behold, the Jewish people do not believe (we, Christians have behaved in such a way as to make Christianity abhorrent to them), and yet Jerusalem is again the capital of the State of Israel. How unkind is history to the Christian traditional theologians! If we could but remember that "we do not support the root, but the root supports us," we would not speak of internationalization, but rejoice exceedingly that Jerusalem is in Jewish hands.

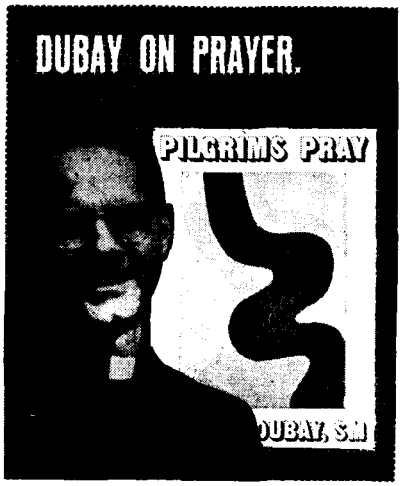
CLAIRE HUCHET BISHOP

Gross Misreadings

Dictated in Switzerland
Transcribed in New York

To the Editors: Concerning Mr. Robert Lekachman's review of my book *Four Reforms* [March 1], permit me one or two observations.

I am concerned only with the technical points. Says Lekachman: "The author's laborious 'proof' that poor states subsidize rich ones is based upon examination of federal grants-in-aid. . . . If the Pentagon's far from incon-



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siderable spending were included, Buckley would have been comforted by the size of the funds flowing to poor southern states in abiding testimonial to the political clout of southern Senators and Congressmen." What a very heavy way to criticize something I did not say. I did say that there were anomalies. That, for instance, Indiana and Ohio "are the prime statistical victims in the game of federal redistribution." Ohio and Indiana are not southern states. I then listed the nineteen states that are in fact net beneficiaries of federal funds. And these include every southern state.

Then Mr. Lekachman, in the apparently irresistible tradition of rejecting conservative analysis as really "un-conservative," bounces on: "Welfare, says Buckley, is too expensive. The thing to do then is limit federal aid to those states whose per capita income falls below the national average." I cannot imagine a grosser misreading of what I wrote. Which was not that welfare is too expensive, but that welfare expenditures cannot rise in the decades ahead as they did in the decade just past, for the same reason that—let us say—*Commonweal* could not afford to increase its printing bill by 25 percent per year for the next twenty years. But the observation that welfare expenses cannot rise indefinitely at the historical rate of the past decade was descriptive, unattached organically to my proposal, namely that federal aid to wealthy states is an exercise in fiscal autology and intellectual contempt for the ignorance of the citizenry. Mr. Lekachman says that "Buckley is manifestly uncomfortable with the masses of data he offers in evidence." I reply that the three statisticians and economists who read my manuscript were not made uncomfortable by it, but that I am made extremely uncomfortable by the opacity of Mr. Lekachman's reading of the simple text of my liberating book.

WM. F. BUCKLEY, JR.

Reply

Mr. Buckley's communiqué presents the judicious with a choice: either this reviewer is a careless, prejudiced reader or Mr. Buckley, gifted polemicist though he is, writes amateurish, opaque expository prose. Understandably I adhere to the second hypothesis. Manifestly Mr. Buckley prefers the first. Anyone still interested must perforce read the book. In passing, I note, lest important issues get mislaid, that by my lights Buckley's gravest error consists in his treatment of welfare, a national problem if ever there were one, as a local matter.

ROBERT LEKACHMAN
Department of Economics
Herbert H. Lehman College
of the City University of New York

Ethnical Culture

Las Vegas, Nev.

To the Editors: In your January 25 issue Michael Novak wondered why some sub-cultures in America develop in "articulate, complex, and mature ways while others exist without works of art, criticism, and full articulation that would allow their members to grow up comfortably within them." May I submit that the sub-cultures that appear to have developed in "mature" ways are those whose creative members fit into the intellectual mold that happens to be fashionable at the time. All those who do not meet the criterion are dismissed as purveyors of kitsch.

The so-called "Black exploitation" films cannot spring from Black experiences in America, but must be written off as the product of greed in the American film industry. Anything primitive about Catholicism (miracle, exorcism) must be clothed in figurative language. Even works which are ostensibly about ethnic groups merely depict the group in terms of the dominant intellectual culture. Jimmy Breslin's *World Without End, Amen,* for example is about an Irish-American policeman who discovers what it's like to be persecuted on a trip to Northern Ireland. A Trog receives the social gospel?

Have no fear, Mr. Novak. Eventually all our sub-cultures will develop in articulate, complex and mature ways, which will only mean that people with

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foreign sounding names will still be grinding out the same old rhetoric.

SYLVIA CHLEBICKI

Barring Lawyers

Brooklyn, N.Y.

To the Editors: I realize the following point is tangential to the problem discussed in Peter Steinfels' column ["Affirming Affirmative Action," March 15], but it does express my own concern about the DeFunis case.

Until such time as attorneys admitted in one state can practice law wherever they wish (or wherever their clients are willing to pay for them to do so), it is mandatory that a prospective attorney—that is, one not admitted in any jurisdiction—pass the bar examination for a given jurisdiction. Thus, for a resident of the State of Washington who wishes to practice law in the State of Washington the most satisfactory way to learn about the law and its interpretation of the State of Washington is to go to a law school in the State of Washington. Each state has its own peculiarities—some are community property states, others are not; each has its own laws concerning descent and distribution of intestate property; each has its own laws on riparian rights, etc.

Thus a law school (with very few exceptions) feels, and it should feel, that it must train its students in the statutes and judicial decisions of the jurisdiction in which it is located. Harvard may not have to; but there are few Harvards and many University of Washington Law Schools.

It may be arguable that Mr. DeFunis could pass the State of Washington Bar even though he attended the University of Kansas or the Georgetown University Law Center, but why should a citizen of a state be deprived of the opportunity of attending his own law school save for academic insufficiency? And who is to say that Kansas or Georgetown will adequately prepare him for the State of Washington Bar which he must pass if he wishes initially to practice there.

MAURICE ADELMAN, JR.

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Enclosed is my first monthly payment ☐
Quarterly ☐ semi-annual ☐ annual ☐
I cannot undertake a sponsorship but enclose $_____ for a needy child.

Checks payable to:
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1312 Massachusetts Avenue, N.W.
Washington, D.C. 20005

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